

SUNNAT KE MAZAK SE KUFAR KA KHATRA

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.
Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الکریم - اما بعد.

Nabie Karim ﷺ ki sunnato ki tauheen karne se bachna chahiye, aaj kal to log is qism ki sunnato ke baare mein tauheen bhara andaz ikhtiyar karte hue kehte hain, ki miya! in chhoti chhoti chizo mein kya rakha hai ki adahne haath se khao aur baare haath se na khao, yaad rakhe! **Nabie Karim** ﷺ ki koi sunnat chhoti nahi hain, chahe bazahir dekhne mein wo chhoti maloom hoti ho, huzoor ka har hukam aapki har sunnat aapka har amal is duniya ke liye namuna hai, chunanche aap ne har aacha kam daahni taraf se shuru karne ka hukam diya hai, jaise daahne haath

se khao daahne haath se piyo, agar majme mein koi chiz taqsim karni hai, to daahni taraf se shuru karo, aur Hadees Bukhari mein hai ki **Nabie Karim** ﷺ har chiz mein daahne haath se shuruat karne ko pasand farmate the, hatta ki libas pahenne ke baare mein farmaya ki pehle daahni aastin mein haath dalo phir baai aastin mein haath dalo, juta pahenna hai to pehle daaya juta pehno aur phir baaya juta pehno, baalo mein kanghi karni hai to pehle daayi taraf kanghi karo aur phir baayi taraf karo, aankho mein surma dalna hai pehle daahni aankh mein surma dalo phir baayi aankh mein surma dalo, is tarah aap ne har chiz mein daayi taraf se shuru karne ka hukam farmaya.

Bazahir ye mamooli sunnate hain, lekin agar insaan is sunnato par amal karle to har amal par **Allah Taala** ki taraf se mein shafaqat mahboobiyat ka parvana mil raha hai, aur is par ajr o sawab mil raha hai, agar insaan mahaz gaflato aur laparvahi se in sunnato ko chhod'de, aur in par amal na kare to isse zyada na qadri aur kya ho sakti hai, Is liye har kaam insaan pabandi se

dayi taraf se shuru kare, yahan tak ki buzrugo ne farmaya hai, ki dekhiye! ki ye do sunnatein hain, ek ye ki jab aadmi masjid se bahar nikle to pehle baaya 'pair' nikale aur phir daya 'pair' nikale aur doosri sunnat ye hai ki jab juta pehne to pehle daae 'pair' mein dale phir baye pair mein dale. to in dono sunnato ko is tarah jama kare ki masjid se pehle baaya 'pair' nikal kar jute ke upar rakh le, aur phir daaya 'pair' nikal kar juta pehne is tarah dono sunnato par amal ho jaega.

Sahabae kiram (RD) ke yahan iska imtiyaz (farq) nahi tha ki kaun si sunnat chhoti hai aur kaunsi sunnat badi hai, balki unke nazdik har sunnat azeem thi, is liye wo tamam sunnato par amal karne ka ehtimam karte the, haqikat ye hai ki zara sa ehtimam karne se insaan ke amal name mein nekiyon ka zakhira jama hota chala jata hai, is liye sunnato par amal karne ka ehtimam karna chahiye.

Hazrat Qari Mohammad Tayyab (RH) farmaya karte the ki nayi pashchimi tehzeeb mein pehli tehzeeb ke muqable main har chiz ulti hai aur phir mazaq

mein farmate ki pehle 'chirag' tale andhera hota tha, aur ab bulb ke upar andhera hota hai, is pashchimi tehzeeb ne hamari qadro ko ba-qayda ahetmam karke badla hai, chunanche aaj kal ki tehzeeb ye hai ki khana khate waqt kanta aur chhuri daae haath mein pakdi jae, aur baae haath se khaya jaye.

Aaj se kai saal pehle mein hawai jahaz mein safar kar raha tha meri saath vali seat par ek aur sahib bethe hue the, safar ke dauran unse zara betakallufi bhi ho gayi thi.

Jab khana aya to un sahib ne mamool ke mutabik daae haath se churi li aur baae haath se khana shuru kar diya, mein ne unse kaha ki hamne har chiz mein angrez ki pervi shuru kar rakhi hai, aur **Nabie Karim** ﷺ ki sunnat ye thi ke aap daae haath se khate the is liye agar aap daae haath se kha le to aap ka ye amal sawab e jaariya ban jayega, wo jawab mein kehne lage ki asal mein hamari qaum isi vajah se pichhe reh gai hai, ki wo in chhoti chhoti chizo ke piche pade hue hai, in molviyo ne in chizo ke andar hamari qaum ko fasa diya aur taraqqi ka rasta rok diya, aur jo bade bade kaam the un mein hum piche

reh gae.

Mein ne unse arz kiya ki ‘masha allah’ aap to lambi muddat se is taraqqi yaafta tariqe se kha rahe hai, is taraqqi yaafta tariqe se apko kitni taraqqi hasil hui, aur aap kitne aage badh gae aur kitne logo par apko bartari hasil ho gai, is par wo khamosh ho gae, phir mein ne unko samjaya ki musulmano ki taraqqi aur sar bulandi to **Nabie Karim** ﷺ ke tariqo par amal karne mein hai, aur doosre tariqo par amal karne mein nahi, agar musalman doosre tariqo ko ikhtiyar karega to wo sar buland nahi ho sakta, un sahib ne kaha aapne ajeeb baat kahi ki taraqqi sunnato par amal karne mein hai, aur doosre tariqo par amal karne mein hai ye saari magribi qaum kitni taraqqi kar rahi hai, halan ki wo qaum ulte haath se khati hai, saare kam sunnat aur shariyat ke khilaf karti hai, gunaaho ke andar buri tarah mubtala hai, buraio aur gunaaho ke kaam karti hai, aur sharaabe piti hai aur juwa khelti hai, iske bavajood ye qaum taraqqi kar rahi hai, aur puri duniya par chhayi huyi hai, lihaza aap jo kehte hai ki sunnato

par amal karne se taraqqi hoti hai lekin hame to nazar aa raha hai ki sunnato ke khilaf aur shariyat ke khilaf kaam karne se duniya mein taraqqi ho rahi hai.

Mein ne unse kaha ki aap ne ye jo farmaya ki magribi qaume sunnato ke chhodne ke bavajood taraqqi kar rahi hai, lihaza hum bhi isi tarah taraqqi kar sakte hai is par mein ne unko ek qissa sunaya wo ye ke ek gav (village) mein ek shakhs khajur ke 'ped' par chadh gaya ki kisi tarah chadh to gaya lekin 'ped' se utra nahi ja raha tha. ab usne upar se gav valo ko awaz di ki mujhe utaro Ab log jama ho gae, aur aapas mein mashvara kiya ke kis tarah se isko 'ped' se utare kisi ki samajh mein koi tariqa nahi aa raha tha, us zamane mein gav ke andar ek 'bujh bujakkad' hota tha jo sab se zyada aqal mand samjha jata tha, Gav vale uske paas pohche aur usko ja kar sara qissa sunaya, ki is tarah ek admi 'ped' par chadh gaya hai usko kis tarah utare us 'bujh bujakkad' ne kaha ye to koi muskil nahi, aisa karo ki ek rassa lao, aur jab rassa laya gaya to usne kaha ki ab rassa us shakhs ki taraf fenko aur us

shakhs se kaho ki tum is rasse ko apni kamar se majbooti se bandhlo, usne jab rassa bandh liya to ab logo se kaha ki tum is rasse ko zor se khicho jab logo ne rassa khicha to wo shakhs 'ped' se niche gira aur mar gaya, logo ne us 'bujh bujakkad' se kaha ki ye aapne kesi tarkib batayi ye to mar gaya, usne jawab diya ki maloom nahi Q mar gaya, shayad iski maut hi aa gayi thi is liye mar gaya, warna mein ne is tariqe se beshumar logo ko 'kuve' se nikala aur wo sahi saalim nikal aae.

Is 'bujh bujakkad' ne khajur ke 'ped' par chadhe shakhs ko kuve ke andar gire hue shakhs par andaza kiya, yehi andaza yahan bhi kiya jaraha hai, aur ye kaha jaraha hai, ki gair muslim qaumein gunaho aur buraio aur nafarmani ke zariye taraqqi kar rahi hai, is tarah hum bhi nafarmaniyo ke saath taraqqi kar jayege, ye andaza durust nahi yad rakhe! jis qaum ka naam musalman hai jo kalima tayyiba par imaan layi hai wo agarche 'sar' se le kar 'pav' tak in qaumo ka tariqa apna le, aur apna sab kuchh badal de, tab bhi saari zindagi kabhi taraqqi nahi kar

sakti, haa! agar wo taraqqi karna chahti hai to ek martaba khuda ki panah islam ke chole ko apne jism se utar de aur ye keh de ki hum musalman nahi hai phir inke tariqo ko ikhtiyar kar le to **Allah Taala** unhe bhi duniya mein taraqqi de denge, lekin musalman ke liye wo zaabta aur qanoon nahi hai, jo kafiro ke liye hai musalman ke liye duniya mein bhi agar koi taraqqi karne ka raasta hai, to sirf **Nabie Karim** ﷺ ki pairvi hai iske alava musalmano ki taraqqi ka koi raasta nahi hai.

Baat darasal ye hai ki hamare dil va dimag mein ye baat beth gai hai ki magribi qaumein jojo kaam kar rahi hai, wo pairvi ke kaabil hai aur **Nabie Karim** ﷺ ki sunnat khuda ki panah ek mamooli si chiz hai aur pervi ke qaabil nahi hai, balki taraqqi ki raah mein rukavat hai halaki sochne ki baat hai ki agar tumne daae haath se khana kha liya to tumhari taraqqi mein kaunsi rukavat aa jayegi, lekin hamare dil va dimag par gulami musallat hai **Nabie Karim** ﷺ ke naqshe kadam per nahi chalege.

Albatta ye baat zaroori hai ki sunnat

sirf inhi chizo ka naam nahi ki aadmi daae haath se khana kha le aur daa'i taraf se kapda pahen le, balki zindagi ke har shobe se sunnato ka talluq hai in sunnato mein huzoor ke akhlaq bhi dakhil hai aap logo ke saath kis tarah mamla farmate the, kis tarah khushi aur musarrat ke saath mulakat karte the, kis tarah logo ki taklifo par sabar farmate the, ye sab baatein bhi in sunnato ka hissa hai lekin koi sunnat aisi nahi hain, jis ko chhota samajh kar uski tauheen ki jaye, dekhiye! farz kare ki agar kisi shakhs ko kisi sunnat par amal ki taufiq nahi ho rahi hai to kam se kam us shakhs ko behtar samjhe jisko us sunnat par amal karne ki taufiq ho rahi hai, lekin us sunnat ka Mazaq udana usko haqir samajna, usko bura qarar dena, us par aawaze kasna, in kammo se us shakhs par kufr ka andesha hai, is liye mamooli se mamooli sunnat ke baare mein bhi kabhi zillat va haqarat ka kalima zuban se nahi nikalna chahiye. Allah taala har musalman ko mahfuz rakhe Aameen.

وَ أَخِرْ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ